We mean by the Absolute something greater than ourselves, greater than the cosmos which we live in, the supreme reality of that transcendent Being which we call God, something without which .-all that we see or are conscious of as existing, could not have been, could not for a moment remain in 'existence. Indian thought calls it Brahman, European thought the Absolute because it is a ••self-existent which is absolved of all bondage to relativities. For all relatives can only exist by •something which is the truth of them all and the source and continent of their powers and properties .and yet exceeds them all; it is something of which not only each relativity itself, but also any sum we •can make of all relatives that we know, can only be—in all that we know of them—a partial, inferior or practical expression. We see by reason that such an Absolute must exist; we become by •spiritual experience aware of its existence: but even when we are most aware of it, we cannot •describe it because our language and thought can deal only with tW relative. The Absolute is for us the Ineffable.^

So far there need be no real difficulty nor

•confusion. But we readily go on, led by the
mind's habit of oppositions, of thinking by
•distinctions and pairs of contraries, to speak of it
.as not only not bound by the limitations of the
relative, but as if it were bound by its freedom
from limitations, inexorably empty of all power
for relations and in its nature incapable of them,